

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee”
(ZACHARIAH 2: 11).

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THE CONFERENCE ADDRESSES.

(Concluded from page 775).

At the Saturday afternoon session the next speaker was Elder James E. Talmage, who said he finds himself in hearty accord with all that has been said by the members of the First Presidency and by his associates in the Council of the Twelve, and that, without reservation. He commended the advice given and the admonitions to all the saints, as members of the Church and as members of their individual families.

The Lord told Abraham, before he was given the name of Abraham, to “Get thee out of the land of thy fathers.” The Lord made covenants with Abraham, predicated upon obedience. The test of obedience is the purpose of mankind being on this earth; to see if they will obey. The descendants of Abraham were kept separate from the rest of the world, by bondage in Egypt. When the time of the Lord came they were led out of bondage, but were kept more isolated than ever for four decades in the wilderness, until they were purged of the paganism they had imbibed. When finally they were permitted to enter the promised land they were still kept isolated. They were the only Sabbath keepers, the only worshipers of Jehovah among all the nations of earth. The time came when that isolation terminated, and Israel was scattered, but it was not the purpose of the Lord that they should remain scattered, for through them He designed that His name should be known to all men.

Elder Talmage sketched the discovery of this continent in modern times by the gentile Columbus, who found here the remnants of an isolated branch of Israel; how in the due time of the Lord the gospel was again restored on this continent and God’s people were for a time isolated in the mountains; but that

isolation, in a physical sense, was not intended to be permanent. The isolation of God's people here in the valleys of the mountains physically came to an end when the gentiles came into the midst of the saints. Temptation is given to test God's people and He is testing them, for the isolation was only temporary. Now, said Elder Talmage, this nation, when it was established—a promised nation—was isolated. The mighty deep on the east, the mighty deep on the west! But only for a time was it to be isolated, until it should grow to the stature wherewith it could fulfil God's purpose. And in God's due time in His own natural way, He brought about the end of the isolation of this great nation. The deep has been, as it were, bridged, and human thought is transmitted across the expanse of ocean. The isolation is at an end and now God's next purpose shall be unfolded. This nation has a destiny to perform, fear not that it will lose its sovereignty by giving of its inheritance to all the world. It will never lose its sovereignty, save by iniquity. It is the mission of this promised nation to spread the truth—its isolation is at an end.

Elder Stephen L. Richards, said that recently as he traveled over the green hills of New England he was impressed by recalling the historical incidents of so much interest to Americans. He traveled over the ground traversed by the Pilgrim Fathers and stood on Lexington Green where the minute men stood ready to give their lives for the principles of freedom and liberty. He contrasted the situation in those days with the situation of the present day. At the convention of the American Bar Association in Boston, at which he was in attendance, he said it was admitted that the very foundations of civilization are being rocked. He referred to the strike of the Boston police and said Elihu Root said it betokened the ushering in of a time when law and order shall be entirely disregarded, unless public servants can be made to see that it is their duty to uphold the law instead of throwing a city over to mob law and a reign of violence and terror.

Elder Richards referred to the industrial unrest, the strikes on every hand, race riots, crime on every hand. A great world war has been fought and won, said Elder Richards, but the problems that face mankind now are probably even greater than the war itself. The whole world looks to this nation to solve its problems and thereby point the way to a solution of the problems of the entire world. It is not putting it too strong to say that great statesmen are unable to solve these problems. Man is groping. God has been left out of consideration; the things that pertain to this life have been made paramount and predominate over the things that pertain to the spiritual life. Disregard of law and authority, is the cause of crime, the cause of unrest. The evils in the land are the result of the attitude of men in disregarding the law of man as well as the law of God.

Men disregard the rights of others, they disregard the rights of property. They obey no law, only a selfish impulse. The crying need in the land, to-day, is to teach the fundamental principles of citizenship and obedience to law. Elder Richards said he believes any club, fraternity or union that does not make for the interest of all the people and the common good of all will in time become inimical to the government and will be arrayed against each other to the greater discord and unrest of the nation. For his part, the Church is his club, the Church is his fraternity, his union. He is not absolutely opposed to members of the Church joining unions, but let them see to it that they join no unfair or selfish organization that will make for more discord and strife. The leaders of the Church love the Latter-day Saints and if the people will hearken to their teachings they will not and cannot go astray. Here, where the Church is established, is the cradle of liberty; Massachusetts can lay claim to being the cradle of American history but the true cradle of liberty is the place whence goes forth the word of the Lord, for the gospel of truth is the gospel of liberty.

Sunday morning, before 10 o'clock, the tabernacle was filled to overflowing, and throngs were surging back to the Assembly Hall, where an overflow meeting was held. At every entrance to the big auditorium crowds were standing, and far out on the walks people were still trying to get in. All the way along the top of the gallery a solid bank of humanity was standing, and at the stairway entrances people were clustered in large numbers. High up back of the choir loft, itself jammed, people were standing, and others were seated on the projections of the big organ. The chancel steps were utilized as seats, and far back under the gallery every available foot of standing space was filled. The morning was bright and clear, with a tang of Indian summer in the air, modified by a certain crispness.

At the overflow meetings the large congregations were addressed by the following-named elders: Andrew Jenson, Bishop John Wells, George W. McCune, Joseph Fielding Smith, Richard W. Young, Alonzo A. Hinckley, O. F. Whitney, George F. Richards, Stephen L. Chipman, Heber Q. Hale, A. W. Ivins, and David O. McKay.

The first speaker in the tabernacle, Elder R. R. Lyman, said he loves the Latter-day Saints. During the periods of his life when he has been studying in eastern universities, he has always thought that whatever new ideas were given to him he in turn would give to his people. He has devoted much time to the study of sanitary engineering, and has reflected with wonder how marvelously the lives of the Latter-day Saints have been preserved under unsanitary conditions. The sun of the first day after he returned from Cornell university had not gone down before he gathered the officials of a village together and urged them to give the people

pure water. His efforts were not in vain, and he has found Mormon communities everywhere eager to accept new ideas. This, he said, is in accord with that tenet of the Latter-day Saints' faith that they will accept all truth, anything praiseworthy, virtuous, or of good report. Elder Lyman says he claims to be a good American, his ancestors have been Americans—Lymans have fought, bled and died in every American war. He admires men who stand up for their views, even though they be in the minority, for American ideals cannot endure unless men will stand up for their convictions. He grants other people the right to their views, and he asks the same of them in regard to his.

He desired to express his views on the league of nations; said he has read the league covenant over and over again, and he cannot find the causes for objection that its opponents set forth. He spoke of the two governing bodies of the league, and said that in the Council which has the deciding of great issues, the United States has an equal vote with the British Empire. Elder Lyman said he would be untrue to his father, did he not express what he feels sure would be his views on this momentous subject, were he alive to-day. Francis M. Lyman was no coward; he was an American through and through. Elder Lyman declared he heard his father say at the beginning of the great world war, that "the Kaiser must be brought down, no matter what the cost, or the whole world will come under his yoke. Let the whole world unite to accomplish his overthrow." He said he feels sure that his father, would say now, "Let the nations associate themselves together to keep the peace of the world." Elder Lyman said that in years to come he wants his name enrolled among those who stood, in the beginning, for the league of nations.

Elder Lyman then spoke of the work of the Mutual Improvement Associations in their moral uplift efforts. It is a fact, he said, that with the war, smoking grew as a habit among many of the young men of the Church. He referred to a stirring M. I. A. meeting of the early morning, at which a message was delivered from the late Andrew D. White, one time president of Cornell. Mr. White said in all his college experience he never knew a young man who smoked cigarettes amount to a snap of the finger. Elder Lyman appealed to parents, teachers and members of the priesthood to work among the young to put down the cigarette evil. If he stood in the pulpit, and told every young man he had a sure plan to get rich in money and worldly goods all ears would be given to him in close attention, and yet, he has more than that to promise; the Word of Wisdom promises health, which is greater and of more value than wealth, to all who will abstain from tobacco and strong drink and eat little meat; it promises them that they shall run and not be weary, they shall walk and not faint, and the Lord makes this promise, too, that the des-

troying angel shall pass them by as the Children of Israel and shall not slay them. These are greater blessings than riches.

The next speaker was Elder Melvin J. Ballard. He read a text which expresses the wish of a man that he were an angel, that he might declare repentance to all men, but realizing that he is only a man, he resigns himself to do what lies in his power. This text expresses his faith. He noted that all who had spoken had spoken as of one mind and heart. They had discussed gospel principles and topics of the hour from various standpoints and angles, but in the great facts all are a unit and in perfect harmony and accord.

Elder Ballard said there are two means by which parents can obtain obedience from their children; one is to compel obedience. The other method is slower, but surer and of lasting results. It is the true method of Christ, who in love and persuasion controls his people and shows them the right, with the exercise of charity and longsuffering, chastising only when his children bring punishment upon themselves. And this is the spirit of the Church. The leadership of the Church is not maintained through fear. No people, not even the disciples of the Savior, ever yielded more faithful allegiance to a leader than did the saints in early Church history to the Prophet Joseph Smith. They loved him, they did not fear him. He died for his people, a martyr to the faith he and they had espoused. The solution of the problems of the world will not be found in unions, non-partisan leagues, or any other association banded together for selfish purposes; the solution is in the gospel and its teachings.

President Grant read from the Church statistics showing that four new stakes of Zion had been organized, viz., Burley, Blaine, Twin Falls, and Lost River; and that thirteen new wards and branches had been established, which brings up the total in the Church at the present time to seventy-nine stakes, eight hundred and seventy-one wards and branches in Zion, and twenty-one missions in various parts of the world.

He took occasion to express his gratitude for the blessings of the Lord upon him since he was called to the apostleship, and related experiences that had brought him to a sure testimony of the truth, and established him in the priesthood, with the determination to serve the Lord with all his heart, mind and strength.

The closing session of conference, Sunday afternoon, broke the record for attendance. The seating capacity of the great auditorium was overtaxed and people were standing everywhere they could get a foothold. The afternoon was pleasant, the sun was shining genially and the grounds were crowded with people who could not get into the tabernacle or the Assembly Hall. There was an overflow meeting in Barratt Hall, but it was necessary, in addition, to hold an open-air meeting on the tabernacle block.

President Grant announced that members of the first seven

presidents of seventies would be the speakers, and he would ask them to be brief, as it was desired to hear from all of them.

Elder Seymour B. Young said he has noted that Latter-day Saints are a light-hearted people, but not without the ability to consider the serious phases of life. He said he has seen the hand of the Lord manifest in the great world war. The allied nations associated themselves together to overthrow tyranny, and when the armistice was signed a thrill of great joy was felt. Now that the fight is won, the nations seek to band together to maintain peace. With his associates, he approves the plan of the league of nations. He closed with a testimony of the truth of the gospel, and of the God-fearing service of the leaders of the Church.

Elder Brigham H. Roberts confined his address to a testimony. He said he believes in God the Eternal Father, in His Son Jesus Christ, as the Redeemer of the world, and in the Holy Ghost; that these three constitute the God-head. He believes in the new dispensation and in the divinity of the mission of Joseph Smith the Prophet, and as the years multiply on his head that testimony grows stronger, which testimony he gives to the saints and to all the world.

Elder J. Golden Kimball, the next speaker, said if he has not always given the impression that he believes the gospel is true, he has been misunderstood. He loves God for His love and mercy and is not afraid to meet Him, for he knows God will understand him. He said he told President Heber J. Grant, when the latter became the president of the Church, that he upholds him with both hands and heart.

Elder Rulon S. Wells said he believes in the nation; that Thomas Jefferson was inspired of God to write the Declaration of Independence; that George Washington was the instrument in the hands of the Lord in establishing this government and the principles of democracy and liberty; that Abraham Lincoln was raised up of God to save the Union and perpetuate these principles: and that Woodrow Wilson is the man raised up to give these principles to all the nations of the world.

Elder Joseph W. McMurrin expressed joy at being at conference. He spoke of his experience presiding over the California mission, and said he has enjoyed the Spirit of the Lord, with the elders and other missionaries in his mission. He has rejoiced in the testimony of the humble, weak elders, who, when they came into the mission field were fearful of the taunts of men, but who, by the blessing of the Lord, became powerful preachers of the right. He bore his testimony of the gospel, and admonished Israel to hearken to the voice of their leaders, and the Lord will not forsake them. The gospel is now, as it always has been, the power of God unto salvation.

Elder Charles H. Hart said he rejoices in the interpretation the servants of God are empowered to place upon great problems of

the day. He rejoices in the proclivity of the Latter-day Saints for education. He notes with pleasure that the president of the University of Utah makes a plea for religious training, to balance the education of its attendants with spiritual as well as temporal training. He said he rejoices in the word of the Lord, and in all the Church stands for.

Elder Levi Edgar Young said the council, of which he is a member, wants the seventies throughout the Church to take on new life, to become the educators of the people and of the world, to perform the great mission of giving the word of the Lord to a waiting world; for, he testified, the world needs the gospel, needs Christ, and there is none other way by which the problems of the world can be solved, save through the gospel of Jesus Christ.

Presiding Bishop Charles W. Nibley said it has been less than a year since he stood at the grave of the late President Joseph F. Smith and then and there covenanted that he would work as hard to support President Heber J. Grant in his administration of the Church as he had to support the late beloved president. He has kept that covenant, and he will continue to keep it. President Grant will never call upon him to do a thing he will not try with all his soul to do. He is in harmony with him in all things pertaining to the work of the Lord, and with all his brethren. There is one thing in which they differ, he and President Grant, Bishop Nibley said. A breathless expectancy was noted among the listeners at this point. "President Grant thinks his wife is better looking than mine, and I don't."

Bishop Nibley admonished the people against extravagance; warned the farmers to save up against a rainy day and wage-earners to be prepared for any emergency. He referred to a prediction of the late Elder Orson Pratt that a time would come when the country would be in a state of chaos, and anarchy would be all but paramount. He referred to the shameful attack by a mob on the mayor of Omaha, of the sympathetic strike, which he said is little less than anarchy, of the strife and unrest in the world, and he said the only solution of it all is the gospel. He will join no association that divides his allegiance to the Church, for his allegiance to that is greatest of all. Civilization will not be swept off the earth, the principles of liberty and truth will endure, because the gospel of Jesus Christ will save them.

Just before the closing anthem, President Grant read the names of the Church authorities, all of whom were sustained by unanimous vote. After the votes sustaining the list of authorities, he expressed his great gratitude for the support his brethren and the saints in general have given him as president of the Church, and he prayed for the blessings of heaven upon the work of the Lord in all the world, upon the saints and upon all men.

THURSDAY, DECEMBER 11, 1919.

EDITORIAL

ANTI-MORMON SLANDERS DENIED.

THE long-heralded attack upon the Mormons and their European propaganda, at the instance of the Anti-Mormon League, and a few of its self-advertising agents, occurred at Pittsburg, U.S.A., on November 12th, 1919, in the form of a resolution adopted by the Third World Christian Citizenship Conference.

This anticipated action, and a greatly exaggerated announcement of its importance, had been widely proclaimed throughout Great Britain and in the United States, through the columns of several sensational newspapers. The publicity served to excite some interest on the part of responsible public officials in Utah, and other places where the Mormons are known. It was discovered that, in their over-zealous hatred of the Mormons, the parties engaged in this peurile effort to stir up an anti-Mormon crusade overreached themselves—their lurid stories of hundreds of Mormon missionaries converting hundreds of young women in Europe, and leading them to Utah for immoral purposes, were so mendaciously false, and so easy of refutation, that public officials and responsible social and religious organizations in Utah decided to expose them and denounce the irresponsible clique and unclever mountebanks who pose as their sponsors.

The Salt Lake City Commercial club of business men, having about two thousand members, three-fourths of whom are non-Mormons adopted resolutions accordingly, and selected representatives to carry them to Pittsburg, there to meet the anti-Mormon crowd and set them right. This delegation comprised a non-Mormon business man and one elder of the Church. The prejudice of the so-called Christian Citizenship Conference was shown in denying these gentlemen a hearing, hissing them down when they attempted to speak. It did not, however, prevent the widespread publication of the following irrefutable statements of fact, vouched for by the Commercial club, endorsed by the State and City officials and upheld by the ministers of the Episcopal and Evangelical churches in Utah.

Texts of the statements:

“A statement of refutation issued by the Board of Governors of the Commercial Club of Salt Lake City:

“The attention of the Salt Lake Commercial club has been called to the appearance in newspapers in the United States of a syndicate article bearing the date line of London, England, in some

instances as 'October 19,' from the pen of one purporting to be George Selden, writer of the English metropolis, which is vicious, inconsistent and maliciously false in its accusations against the Mormon church.

"This article, sent broadcast throughout the United States, contains quotations credited to one Winifred Graham, to whom the article refers as a novelist, some of which are as follow :

"'What is Mormonism doing in England? It works secretly as in America, and snaps its fingers at law in both countries. This very minute the Church elders have twelve hundred girls ready for shipment to Utah.'

"'The Mormon Church pays the fares and offers excellent wages, but once it gets women over it uses them as it pleases. The war gave the Mormon elders their greatest opportunity for proselyting. In the absence of the men folk, and because of the deaths of thousands of soldiers, the women of the poorer classes fell easy victims. Secret meetings were held in homes that attracted the neighborhood without attracting suspicion.'

"'Every girl is baptized. They then become silent about polygamy, but they become either polygamous wives or slaves of the Mormon Church. Occasionally we hear of girls who are slaving on Mormon farms.'

"The Commercial club of Salt Lake City, Utah, through its duly constituted board of governors hereby desires that it be known that it has taken cognizance of and read these statements, which it brands as being vicious in intent and so obviously inconsistent as to be their own refutation, and they are scandalous, pernicious and false.

"The Commercial club, in line with its activities from the time of its organization, is critically persistent and thorough in its survey of conditions relating to the interests of our commonwealth and is fully qualified by its knowledge of facts to thus brand these sensational stories as unmitigated falsehoods.

"The Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church, is working in harmony with other institutions in Utah, ecclesiastical and civic, for the maintenance of the highest attainable standard of morality, and has made an enviable record in this accomplishment, as also in patriotic and devoted service to the country's needs.

"This Commercial club disavows and condemns with disapprobation equally strong the circulated falsehoods of Mormon interference in state or national politics. The fellow citizens who are not of their faith, and this club, unhesitatingly affirm that the stories alleging Mormon control of political parties in this state or elsewhere are but myths and fables, without even the merit of apparent consistency to excuse their periodical retelling.

"Commercial Club: Lester D. Freed, president; H. N. Byrne. H. M. Chamberlain, Joseph Decker, Lester D. Freed, R. C. Gem-

mell, C. B. Hawley, J. C. Howard, S. R. Inch, James Ingebretsen, D. Carlos Kimball, A. N. McKay, C. W. Nibley, F. C. Schramm, M. H. Sowles, Charles Tyng, Board of Governors."

The letter of the ministers of Salt Lake churches is as follows:

"To The Commercial Club of Salt Lake City, Utah.

"Gentlemen:

"Our attention having been called to certain statements now being widely circulated through American newspapers as coming from Winifred Graham, an English novelist, charging that the commonly called Mormon Church is still practicing polygamy and is bringing hundreds of young women and girls into the state of Utah, either to become polygamous wives or to be consigned to white slavery or to industrial slavery on farms said to be owned by the Mormon Church, we, the undersigned ministers having churches in Salt Lake City, have this to say:

"That, having been pastors here for years, and being fully conversant with existing conditions, hereby state that, while the Mormon Church is strongly a missionary church and engaged in proselytism among Christians in Europe, the United States and other countries, yet simple honesty compels us to give denial to such published statements as we are convinced are untrue.

"As to the statement that the Mormon Church is bringing young women and girls into Utah with the deliberate intent to put them into polygamy or into white or industrial slavery, we believe this charge to be without foundation.

"The evangelical churches of Utah are as strongly opposed as ever to polygamy, but are convinced that it is here a passing practice.

(Signed) "The Rev. Peter A. Simpkin, Phillips Congregational church; the Rev. J. Sherman Wallace, Immanuel Baptist church; the Rev. Chester A. Snyder, Central Christian church; the Rev. James H. N. Williams, First Methodist Episcopal church; the Rev. William W. Fleetwood, St. Mark's Episcopal cathedral; the Rev. George E. Davis, First Presbyterian church."

The following statement, in part, from the pen of Harden Bennion, Secretary of State in Utah, was presented before the Pittsburg Conference. It was fully endorsed by the Governor, Simon Bamberger:

"Among erroneous and misleading statements is the allegation that great numbers of women and girls have been brought to Utah from other states and foreign nations in recent years for immoral purposes—for polygamous wives.

"Such assertions are wholly unfounded and false. The laws of Utah are strict and ample against the contracting of bigamous or polygamous marriages or pretended marriages, and against all forms of vice, and no evil condition of this character could exist to-day without my official cognizance, and none does exist.

"Another erroneous statement circulated is to the effect that

the Mormon Church exercises control over the political destinies of Utah and other states. Individual and party freedom in political activities is as real in Utah as in any section of our country, and our Mormon citizens are unsurpassed in loyalty to the government and institutions of the state and nation. I deprecate these aspersions upon the honor, virtue, loyalty and social probity of Utah's citizenry as wholly false, calumnious and vicious."

The following prominent citizens of Utah also joined in the refutation of these slanders: Hon. E. E. Corfman, Chief Justice of the Supreme Court, and Hons. J. E. Frick, A. J. Weber, and S. R. Thurman, Associate Justices; Hon. John C. Cutler, former Governor of Utah; W. S. McCornick, Esq., Banker; Hon. W. W. Armstrong, U. S. Food Administrator; James E. Collins, Esq., President, and Lewis H. Harding, Esq., Secretary of the Rotary Club.

IN THE UNITED STATES SENATE.

Certain New York papers, either for hire or self advertising, had given publicity to so much of the vile, slanderous matter sent from England or taken over by the hired agents of the anti-Mormon league, that it came to the notice of the United States Senate at Washington, and on November 11th was vigorously denounced by certain of the Senators: The following abbreviated report of which has been received by us:

"Senator Smoot took the floor of the Senate to-day in defense of the Church, and made an impassioned plea in defense of the Mormon people. He said:

"For more than sixteen years as a member of the United States Senate, I have paid no attention whatever to false and malicious newspaper reports and statements against the so-called Mormon Church. The only excuse that I have to offer for doing so at this time is that I have received a request from members of a number of the principal clubs of the state of Utah to call the attention of the Senate and of the country to certain false statements recently published in different newspapers throughout the United States.

"First, I desire to call attention to an article that appeared in the *New York World* of October 22nd, under the date line of London, October 21st. This same article, I will state, was sub-listed in many other newspapers through the United States."

Here the senator read the *New York World* article.

"I thought the time had arrived when the newspapers of the country would cease publishing such rot. How easy it is for any newspaper to send a representative to the bureau of immigration and find out just the number of immigrants entering the United States going to the state of Utah for any year in the past, and also to find out the professions and occupations of the immigrants, and the different classifications of each as provided by

the department. If the newspaper doing so wants to publish the truth it would never publish such statements as I have just read.

"I went to the department of immigration upon my attention being called to the newspaper article and asked for a statement of the number of immigrants for Utah for the years of 1917, 1918, and 1919. The statistics taken from the annual report of the commissioner general of immigration shows some interesting facts.

"The total number of immigrants with no occupation (including women and children) going to Utah, was smaller on a percentage basis than the same class going to Colorado. It also shows the percentage of English immigrants and the total which went to both states, the percentage being about the same. Mr. President, the Commercial club of Salt Lake City, and the leading business men of the State of Utah, upon seeing this scurrilous article against the Mormon Church, published throughout the United States, prepared and issued a statement, dated November 4, 1919, entitled, 'Refutation Issued by the Board of Governors of the Commercial Club of Salt Lake City,' which I desire to read." Here the senator read the Commercial Club statement as above. "Mr. President, I protest against the libelous press matter that has been published throughout the country, and against the blatantly heralded falsehood this English writer of fiction has come here to tell.

"The Church has nothing to conceal. I want the people of the United States to know that as far as polygamy is concerned, it is dead; and scandal-mongers in the future must find some other hobby to ride. All I ask is that the Mormon Church and its adherents be judged by the fruit of the tree. No one can examine the record made by that people during the world war, without coming to the conclusion that no more loyal people live on this earth. No call was made upon them without an immediate response, and not only for the amount asked for, but for nearly double the amount in most every case. They not only furnished their quota of soldiers, but in some of the calls one hundred to two hundred per cent more.

"Mr. President, I would not have taken the time of the Senate to make this short statement if it had not been requested of me. I will say this: The signers of the statement of refutation are at least three-fourths non-members of the Mormon Church, and they are the leading business men of the state. It seems to me that the people of this country ought now to look at the true situation; and if the *New York World* or the *New York American* desires to learn the truth about the Mormon people, I will gladly pay all the expenses of a representative of either paper if it is desired to make an honest investigation.

"I am a senator of the United States. I represent all the people of Utah and not any church. As such I have felt called upon to defend the Mormon Church against false attacks, because I feel

that sooner or later the truth would be understood by all the people. I am not making this statement as a representative of the Mormon Church, but as a United States senator.

"The Mormon Church has been foully misrepresented from many sources in the past. I confidently look forward to the day when the Mormon people will be known as they are and not as misrepresented."

Senator Thomas, of Colorado, followed, and said: "Mr. President. I have not and never have been a communicant of any church, and if I live as old again as I am now I will not be. In my youth I was greatly impressed with a remark of Gibbons that 'All religions are to the vulgar equally true, to the philosopher equally false, and to the statesman equally useful,' I have never been able to reconcile the tracts and doctrines of any religion with the spirit of persecution developed against them. I believe in religious toleration without any condition whatever. Up to this time I have never found occasion to publicly defend the Mormon people, because it has not seemed necessary; but I cannot allow this occasion to pass without paying tribute to their morality and usefulness, not only to their own communities, but as an example to the whole nation.

"When respect for the law is the exception and not the rule, when the different forces are so antagonistic that our political structure is menaced, it is refreshing to note that the adherents of this faith have at all times been the advocates and the exponents of peace, of justice, of law and of order, and however just the circumstances aimed against the former practices of the Church, the fact remains, as established by nearly half a century of practice, that the communities professing the Mormon faith are among the best and highest exemplars of American citizenship.

"During the war there was much disloyalty in America; scarcely any commonwealth was free from it. Resistance to the draft was a daily occurrence, but upon no occasion that I can recall did the people of Utah, Mormon and Gentile, fail whole-heartedly, loyally and enthusiastically to respond to every call of the government. Not in any single instance did they falter. Their splendid youth were given freely to our army, and the blood of her sons sanctifies every battlefield in Europe.

"Every loan drive was responded to, not by the quota, but by double the amount, and in everything that contributed to good Americanism the Mormon people of Utah, as well as the non-Mormons, were among the foremost in America. We have not many Mormons in the state of Colorado. Some years ago a settlement was established in what is known as the San Luis valley. It has grown and flourished. It is prosperous, and, above all, its citizens are law-abiding Americans. Mormon people pay their debts, and above all they support the law and obey it. Bolshev-

ism, anarchism and socialism are foreign to the atmosphere of any such community.

"To-day they are one of the pillars of the social, economic and political systems in this country. Their removal would seriously menace the entire structure. Their faith I am not concerned with, but their character and their achievements are a credit to them, and of incalculable good to the nation."

Senator Henderson of Nevada then arose and said: "Mr. President, I wish to express my approval and join in all that has been said by the senator from Colorado in respect to the people in the west known as Mormons. We have a number of them in eastern Nevada. I have visited a number of their settlements, and there are no better citizens in America than I found there. Their record throughout the war is without a blemish, which is more than can be said for other parts of the United States. They were first in everything. There is much more that might be said in their favor and nothing to their discredit. So I will not occupy the time of the Senate further than to say that I indorse the action of Senator Smoot in protesting against such attacks."

Senator Ashurst of Arizona, also paid his tribute and said; "Mr. President I am very glad that the Senator from Utah, Mr. Smoot, has spoken as he has. It was high time for such a speech. A matchless maker of epigrams said that when once a lie or counterfeit statement gets into print or into circulation it is well nigh impossible to overtake it and, therefore, I believe that the Senator has done a service to his country in exposing this infamous story, which has been published broadcast against so many worthy people.

"When I read the article I felt offended, for we have a number of Mormon people in Arizona, or, to be exact, people who embrace the faith of the Church of Jesus Christ of Latter-day Saints, and I would be false to the principle of fair play, which I have always pretended I stood for, if I failed at this time to say a word on the subject.

"It is true that I don't understand the theology of the Mormon faith, but, Mr. President, the first church I ever attended was a Mormon Church. There was no other church within one hundred miles of the lonely frontier cabin where my parents lived, and we found solace and comfort in attending the Mormon Church, one mile distant.

"Better neighbors no pioneer ever had than were these Mormon people. I am proud of the friendship that I have for them and that I believe that they have for me. I am here in this chamber to state that their character has elevated many intellects and perfected many hearts in my state.

"As pioneers in a new country the Mormons are unrivaled. They are sober, industrious, frugal, honest. They are prominent state builders, and to-day, if called upon to name a people who

could expeditiously transform a desert of swirling, heated sands into splendid fields and farms, I would unhesitatingly choose the Mormon people.

"Moreover, I never saw a Mormon I. W. W., but I have stood at a country courthouse in my state and heard lazy, indolent men, who did not belong to the Mormon faith, curse the government, while Mormon men were passing peaceably in and out of the courthouse paying their taxes without complaining."

At this juncture Senator Ashurst was interrupted by Senator Owens, who asked if it were not true that the Mormon tenets teach industry and thrift. Senator Ashurst answered that such was the case, and that, moreover, the Mormon people practice these teachings.

"We need more of these people in these perilous times," he said, continuing. "Senator Smoot has done well in scotching this falsehood, which has been given such wide circulation. I believe that at last the American people are to fully understand the Mormon people. Their temples, their schools, their homes, industry and frugality, their morality and their patriotism all testify in more eloquent terms than the senator or I could relate.

"Then, again, observe their representatives in the House and in the Senate. I ask that the Mormons be judged for what they are, as the Senator says, by their fruits; and if they be judged by their fruits the verdict of the world will be in their favor.

"The time has come when such attacks should stop. These people should not be assailed for their religion. The nation is founded on a basis of religious tolerance, and it is high time such things were ended.

"So, Mr. President, the Mormon people as pioneers, as state builders, as statesmen, people of industry and patriotism in every department of life, compare well and favorably with the general mass of their fellow-citizens.

"This much I feel should be said; more than this I need not say."

J. F. W.

FROM THE MISSION FIELD.

A Correction.—In the minutes of the Norwich conference published in the *Star* of November 13th, 1919, there is a bracketted statement concerning an interview with the American Ambassador about sending elders to England, which is altogether misleading. The American officials both in Washington and England, are and have been most courteous and kindly disposed towards our work here. The quotation should have related to an under official of the British embassy, who expressed a doubt about the British people wanting Mormon missionaries in England.

Baptism.—On Sunday, November 23rd, 1919, a baptismal service

was held at Sheffield, at which five souls were added to the fold of Christ. Elders James Benfell and James Potts officiated. They were afterwards confirmed by President George Albert Smith. Elders Thomas M. Wheeler, Samuel Beggs, James Potts, and Joseph Hamstead.

Social.—A welcome home social was given, under the direction of the lady missionaries, in honor of Elder Herbert Burrell, who had returned from a successful mission, on Tuesday, November 25th, 1919, at Norwich. The gathering was well attended. A very interesting program was rendered, and refreshments were served.

Bazaar.—On Saturday, November 22nd, 1919, the Croydon branch Relief Society held a bazaar, which was opened by Sister Anna O. McKay. The bazaar and refreshments realized £6 7s. At 7:30 p.m. a social was opened by President James Gunn McKay, which was a real success, about sixty persons being present. Many non-members were among the number.

Relief Society Meetings.—The Relief Society of the Bradford branch held an At Home and Sale of Work on Saturday, November 15th, 1919. President L. H. Whipple and Sister Lucy W. Smith were present and assisted in the opening exercises. The sale was directed by Brother Samuel Mitchell, of Bramley. The various stalls were well patronized, realizing a profit of £21. On November 16th, 1919, a Relief Society meeting was held. Sister Smith gave very valuable instructions to the sisters. The visit was greatly appreciated by the Bradford saints.

DIED.

THWAITE.—William Thwaite, on November 11th, 1919, at Oldham Lane. He was born July 2nd, 1855, and baptized by Elder George Greaves.

NUTTALL.—Lois Hannah Nuttall, September 25th, 1919, at Bacup. She was baptized at Burnley, March 4th, 1906, by Elder Joseph Hynaston. She was a faithful Latter-day Saint.

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